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MR. LOVELL'S MISSIONARY SERMON.

On hearing the following discourse delivered, we were pleased with the general train of thought it contains, and with the seriousness and missionary zeal of its excellent and able author, which it evinces. We are happy in being allowed to present it to our readers, and trust that its publication will tend to promote the great cause it advocates.

Verily, the professedly christian world have hitherto done but very little towards preaching the gospel to every creature. Alas, for that man, or that church, to whom the injunction of Christ, requiring them to do this work, does not come clothed with authority. Let old christians do something in the cause before they die, and let young christians prepare themselves to do much more.

WHAT CONSTITUTES A CALL TO THE FOREIGN MISSION?

Acts 22: 21. "And he said unto me, Depart: for I will send thee far hence unto the Gentiles."

We have assembled, my brethren, on a deeply interesting and affecting occasion. We are soon, by solemn prayer and the laying on of the hands of the Presbytery, to consecrate a beloved brother, not only to the sacred office of a gospel minister, but to the peculiarly responsible and awful trust of a missionary of the cross to a distant heathen nation. Our brother has heard the voice of the Lord saying unto him, *Depart: for I will send thee far hence unto the Gentiles*; and, in obedience to that voice, he is on the eve of departure for the far distant shores of inhospitable China. As we induce him into his sacred office, and rejoice to welcome him as a fellow laborer in the vineyard of our Lord, we must, at the same moment, extend to him the parting hand, sorrowing that we shall see his face no more.

It is natural to inquire, as we are about to bid our brother fare-well, what has convinced him that it is his duty thus to leave us.

The words before us were addressed directly to St. Paul, while in a trance, in the temple. Of course they were to him a positive, unequivocal command. He could not doubt that he was personally addressed, and specially commissioned as an apostle to the Gentiles. But our brother does not profess to have heard the voice of the Lord thus addressing him. He speaks to us of no trance, no supernatural appearance, no special mandate addressed to him individually, in distinction from all others, and commanding him to *depart*.

There is at the present time no occasion for such a commission. The Jewish Christians did not at first, understand that the gospel was to be sent to the Gentiles. Although their prophets had foretold that this should be the fact, and Christ, in his general instructions, and especially in his final commission to his disciples, had most fully confirmed the joyful truth, yet their views were so narrow and bigoted that they were slow of heart to believe it. They trusted that the Messiah was he who should have redeemed Israel, and could not comprehend the fact that he came to save the lost of every nation. Hence there was a necessity that some of the apostles should receive a special commission to go to the Gentiles, that they might themselves fully comprehend the extent of their general commission, and that their brethren might not be dissatisfied with them for preaching the gospel of the uncircumcision. It was doubtless for this reason that Peter was taught, by a vision, the propriety of going to Cornelius, without gainsaying, as soon as he was sent for; and for the same reason, Paul, three years after his conversion, received the special commission recorded in our text.

But we have said that there is at the present time no occasion for such a commission. There are with us no Jewish prejudices to be overcome. There is no distinction of circumcision and uncircumcision. It is admitted by all that it is lawful to preach to gospel to every nation. But, though no one is now commissioned to go far hence unto the Gentiles, in the same manner as the apostle Paul was, yet we believe that some are, at the present day, and from among ourselves, divinely appointed to the same important work. The question, *How are they appointed?* or, in other words, *WHAT CONSTITUTES A CALL TO THE FOREIGN MISSION?* will afford a theme for the present discourse.

There seems to have been a great deal of mystery thrown around this question, which does not properly belong to it; and we fear that in some instances the unwillingness of Christ's disciples to follow him wheresoever he shall lead, has deepened the mist in which it has been enveloped. It was once very generally supposed that a man could not be called to preach the gospel whose conscience would allow him any peace in any other employment; that instead of asking, Lord, what wilt thou have me to do? no Christian ought to admit the supposition that it was his duty to labor publicly in the vineyard of his Lord, till the impression was forced upon him in such a manner that he could no longer resist it; and that an obstinate internal struggle, before the individual became willing to enter upon the work, was one of the most satisfactory evidences, if not an indispensable one, of the genuineness of his call. But while such views of a call to the gospel ministry have, at least among the more enlightened and reflecting, long since ceased to exist, we believe that similar views are still very prevalent with regard to a call to the Foreign Mission. But why should the latter be regarded as so very distinct and so widely different from the former? Why should a young man, when convinced that it is his duty to preach the gospel, conclude that his field of labor is of course in his own native land, unless he be the subject of some very peculiar and powerful impression, thrusting him from its shores? We believe that the question, *In what field will the Lord have me to labor?* ought immediately to follow the question, *What will the Lord have me to do?* and that the former ought to be as conscientiously and prayerfully weighed as the latter. And we believe that the present aspect of the foreign field is such as to warrant the conclusion that every young man who is called to the ministry, and who is, or may be, qualified to become a missionary, should feel himself called to enter that field, unless there are special and weighty reasons for his remaining at home.

In answer then to the question, *WHAT CONSTITUTES A CALL TO THE FOREIGN MISSION?* we would reply, *A call to the gospel ministry implies a call to the Foreign Mission, unless there be special evidence to the contrary.*

It is undoubtedly the fact that many are called to the ministry who are not called to become missionaries to the heathen. But in all such cases, there are circumstances, in the Providence of God, which make it clearly their duty to remain at home. These are the exceptions. What we wish to impress upon the minds of all young men who are expecting to preach the gospel is, that the rule requires them to go abroad; that they may feel it incumbent upon themselves, if they remain at home, to settle the point, at least to the satisfaction of their own consciences, that they are excepted.

The position which we have assumed, new and startling as it may appear to some, can, we believe, be very easily sustained. If it can be shown to be the will of God that the gospel shall be

preached to every nation, and if it can be made to appear that the heathen have, at the present time, a special claim upon our labors; then it must, we think, be admitted that the principle is a correct one, however slow the christian community may be to receive it. May the Lord so impress this sentiment upon the young men of our land, and upon the churches, that there may soon be a host ready to go hence unto the Gentiles, and funds in the treasury of the Lord sufficient to sustain them in the noble enterprise.

I. We need not take much time to prove that it is the will of God that all the nations of the earth shall hear the sound of the gospel.

Reasoning from what we know of the nature of the gospel and the character of God, we should be brought at once, to this conclusion. The gospel, as designed to make men holy, and to fit them for the service and the enjoyment of God here and hereafter, is precisely adapted to the wants of all mankind. The same principle of moral depravity which it came to eradicate, is found to exist in every nation. All have become estranged from God; and all feel, to some extent, the need of a renovating principle, such a principle as is found alone in the gospel. The physical and intellectual evils also, which the gospel is adapted to remove, are found to prevail every where.

Now while the gospel is thus adapted to the wants of the whole human family, and its provisions are amply sufficient to extend to all, can we suppose that an infinitely wise and benevolent God has designed that its blessings should be limited to a few favored nations? Reason answers, "No! It must be the will of God that the gospel should be published to all mankind; and if it is not published to all, it must be the fault of those to whom the glad tidings have been committed."

But we are not left to decide this point by the light of reason alone. God has declared in his Word, that it is his will that the gospel shall be preached to every nation.

There are many passages in the Old Testament which are equivalent to such a declaration. "And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; and I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth."—Isaiah 49: 6. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah 52: 10. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."—Joel 2: 32. "Look unto me, and be ye saved, all the ends of the earth."—Isaiah 45: 22. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2: 14. "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."—Mal. 1: 11.

Such are a few of the passages of the ancient prophets, which declare that Christ shall be for salvation to the ends of the earth— to all nations. And if all the ends of the earth are invited to look unto him and be saved, and salvation is promised to all who call upon his name, it follows, of course, that it is the will of God that the gospel shall be preached to every nation. For "how shall they call on him in whom they have not believed? and shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The same truth was taught by our Savior, in the most direct and unequivocal manner. In explaining the parable of the tares, he said, "The field is the world." At another time he declared that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations." And in his final commission to his disciples, he commanded them to "go into all the world and preach the gospel to every creature."

Now if it is so evidently the will of God that his name shall be proclaimed to every nation—if in the very commission from which every minister of the cross derives his authority, we are expressly commanded to go into all the world and preach the gospel to every creature—then it must, we think, be admitted, that other nations, as well as our own, have a claim upon those of us whom God has called into the ministry. And even admitting that, other things being equal, our own nation has the first claim, because it is our own, still it must be allowed that every other nation has a right to a certain proportion of the laborers; that no nation is to be left entirely destitute, or nearly so, till another is supplied to the greatest desireable extent. The apostles, as they went forth to preach repentance and remission of sins, in the name of Christ, after his resurrection, were permitted to begin at Jerusalem. But they were not allowed to continue preaching in that city, till most of its inhabitants should become Christians, while the Gentiles were perishing for lack of vision. Nor have the young men of the present day, who are called, year after year, into the same great work, a right to settle down, as matter of course, in their own native land, till it shall no longer present a spot where their labors may be desirable, while the cry of the perishing heathen is utterly disregarded.

Every young man who is called to preach the gospel, is bound to take a prayerful survey of the whole field, embracing in his commission—the world; and, unless there be some circumstance, in the Providence of God, which confines him at home, to enter with cheerfulness, that portion of the field, whether it be in America, or on the eastern continent, or an isle of the sea, which presents the strongest claims upon his labors. The question, where are his services most needed, and not, where would he prefer to labor, ought to determine the place of his future toils.

II. We proceed to offer a few considerations which, in our view, establish, in behalf of the heathen, a special claim upon our labors.

1. If we look at the moral condition of the heathen nations, we must admit that, if vice and wretchedness here, and the dark forebodings of eternal wretchedness beyond the grave, constitute a claim upon our sympathies, their claims are peculiarly strong.

The general character of the heathen world is thus graphically delineated by an inspired apostle. "They have changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."—"Walking in the vanity of their minds; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. Who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness;" "having no hope, and without God in the world."

Now, will any one, who is at all acquainted with the degraded and vicious character, the barbarous customs, and hellish rites, of modern pagans, fail to recognize in them all the features of this striking

portrait. Lasciviousness, treachery, extortion, theft, robbery, and murder; woman the abject slave of man, subject to his brutal passions, compelled to perform the most menial offices and the hardest labor; infants buried alive, to save the trouble of rearing them; sons and daughters sacrificed to idols; parents exposed, in old age, to lingering death; the most obscene and horrid crimes practised as religious worship;—these are what, in the best authenticated accounts, we every where meet with.

Are they wholly insensible to their wretched condition. Many of them are the subjects of the keenest remorse, and the most fearful forebodings of future suffering. A voice from within assures them that unexpiated sin shall not go unpunished; and, ignorant of the only name under heaven given among men, whereby we must be saved, they lavish their substance upon priests and idols, devote their offspring to destruction, inflict the severest tortures upon their own persons, and even rush upon death itself, in its most frightful forms, in hopes thus to make an atonement.

But we know that such sacrifices can avail them nothing; that the Hindoo mother returning childless from the river that has swallowed up her babe, must feel the sting of guilt still rankling in unmitigated agony! that though the body of the devotee be crushed beneath the wheel of an idol's car, the soul must appear before her God uncleansed and in all her guiltiness! And if it be in our power to point them to the Lamb of God which taketh away the sin of the world, can we be willing to remain at home, and leave them to perish?

"Shall we, whose souls are lighted

By wisdom from on high,

Shall we, to man benighted,

The light of life deny?"

Our own nation is, indeed, becoming exceedingly corrupt; and there is need of strenuous and persevering effort to check the torrent of vice which is pouring in upon us. But who will say that the moral condition of the heathen nations does not present a still stronger claim upon our labors?

2. Again, if we take into view the numbers of the heathen, we cannot fail to be deeply impressed with the strength of their claim.

When we look over a chart of the world, and observe how small a proportion of its inhabitants are even nominal Christians, we are ready to exclaim, How small, indeed, is the minority in which the Christian stands! How fearful the expanse of darkness around him! What are the thirteen millions of these United States, or even the two hundred millions of nominal Christians, in different parts of the world, compared with the six hundred millions who are still sitting in darkness! Can it be possible that eighteen hundred years have rolled away since the command of our Savior, "Go ye into all the world, and preach the gospel to every creature," and three fourths of the human family are still strangers to his name!—The Chinese alone, to whom our beloved brother is bound, out-number all the nations of Christendom! And yet the work of preaching Christ to those hundreds of millions is scarcely commenced!

Are not the souls of all men equally precious? And shall those who have it in their power to go far hence unto the Gentiles, spend their lives in preaching to a few hundreds of their countrymen, who have heard the gospel from their youth up, when they might proclaim the unsearchable riches of Christ to thousands who have never heard his name, and to whose thirsty souls their message would be good tidings of great joy?

3. Another consideration, which enhances the claims of the Foreign Mission, is, the remarkable success which has hitherto attended the enterprise.

In some instances, the missionaries have found a people prepared for the Lord, and ready to welcome them at their first approach.—Such a people were the Karens. They had been taught to expect that God would send them spiritual teachers, and were looking for their coming, anxiously listening to hear the first sound of the gospel, and ready, at once, to acknowledge its claims. "Be they Israelites or Gentiles," says Mr. Mason, "they are the most interesting people on the pages of modern history; and I verily believe, that, since the days of the apostles, the power of divine truth has never been made so manifest as in their conversion. When I sit, as I sometimes do, and listen to a native, preaching the gospel with more genuine eloquence than a whole university could produce, and then think of his state, and that of his nation, half a dozen years ago, I am lost in astonishment."

But where the first heralds of the cross have not been cordially welcomed, the obstacles which they have had to encounter, have generally been fewer and less formidable than might have been anticipated, and have gradually melted away before the Sun of Righteousness. Tens of thousands, formerly the worshippers of idols, have become members of Christian churches; and hundreds of thousands have renounced paganism. Wherever the banner of Jesus has been unfurled, ignorance and superstition are fleeing away. Idols have been cast to the moles, and to the bats; schools for the instruction of youth have been established; woman has been elevated to the rank which the New Testament assigns her; and the whole face of society is casting off the shades of pagan night, and reflecting the dawning rays of a glorious morning.

Those who have become Christians have generally evinced, in a remarkable degree, the true spirit of the gospel; manifesting an affectionate regard for each other, and an extraordinary attachment to their spiritual teachers; observing the strictest regard to truth and justice in all their dealings; given to hospitality and Christian benevolence; sanctifying the Sabbath; maintaining family prayer and public worship; and making the most self-denying and toilsome efforts to christianize their heathen friends and neighbors.

Such results of past missionary effort, have stamped upon the enterprise the seal of God's special approbation; and afford the strongest encouragement to thrust in the sickle where the field is white already to harvest, and where the harvest is so rich and abundant.

4. The frequent deaths of missionaries is another circumstance, and the last that we shall mention, which, in our view, strengthens the claims of the Foreign Mission, upon the young men who are about entering the ministry.

Almost every year brings the report of the ravages of death in the little band of beloved brethren who are exposing themselves in foreign climes as soldiers of the cross; and, unless there be frequent recruits, even the few stations already occupied can not be long sustained. Supposing there are as many missionaries now in the field, as the liberality, or rather covetousness, of the churches, will support, yet before the young men whom God hath this year called to prepare for the ministry, shall become qualified for the work, many of them will be taken to their rest, and their places left vacant for

others. If then the cause is to be sustained, only in its present strength, young men must be constantly preparing to take the places of those who fall.

But it is not enough that the present number of missionaries remain undiminished. The churches are able to support, and they must and will support, many more than are now in the field. And in proportion to the shortness of the lives of the missionaries to foreign lands, will ever be the demand for laborers, until the heathen become so far christianized that the work can be carried on without our aid. Large numbers of young men must therefore be annually required for many years to come.

Let it not be said that the fact that the lives of the missionaries are generally shortened by their exposures and hardships, is an argument against the cause for which we are pleading. We might reply that such sacrifices will not always be demanded. If we do our duty now, the time will come when the native converts, some of whom have already become eloquent and successful preachers, will be able to carry forward the work alone. But we would rather answer, that the cause is worthy of any sacrifice, and must be sustained at any expense. And what true soldier would not prefer a post of peculiar exposure and trust, and a speedy and honorable discharge, to many years of inglorious service? What Christian minister, who has ever "panted for the skies," would not prefer a field of labor in which he can accomplish a great work in a few years, and then be admitted to his glorious reward, to a field in which he must toil through a long life, to comparatively little purpose? Who would not gladly be cut down, like Boardman, in the midst of his days, if his dying eyes might witness such a seal of his ministry? Well might his surviving partner say, that "the death-bed scene has encircled the missionary enterprise with a glory not till then perceived."

But we must not dwell longer upon this part of our subject. Enough, we think, has been said to prove that the heathen have, at the present time, a special claim upon the young men who are about entering the ministry. We are willing to admit that there are peculiar qualifications requisite for a missionary to the heathen, all of which every young man who is called to the ministry does not possess; and that there may be circumstances which will justify others, who are thus qualified, in remaining at home. But these are points which it is not our purpose now to discuss. If we can induce those young men who have come to the deliberate conclusion that it is their duty to preach the gospel, to consider, as prayerfully and conscientiously, the question, in what field it is their duty to labor, with the conviction that the heathen have a special claim upon all whose qualifications will admit of their becoming missionaries, our object will have been fully accomplished. The reason why so few have heretofore presented themselves as candidates for the Foreign Mission, may be found, we imagine, in a mistaken view of what constitutes a call to that field, and an inadequate impression of the comparative claims of the heathen upon our sympathies, and labors. Correct views and lively impressions upon these points would, we believe, lead many a young man, who has not yet offered himself, to exclaim, in reply to the question, *Whom shall we send to the heathen?* *Here am I; send me.*

(To be concluded in our next.)



THE BEST BOOK.

Martin was sitting at his little table and the Bible was open before him! A sheet of paper lay by it; and when the friends entered, Martin was copying out a passage from the prophet Isaiah.

"Well Martin," said Edward, "so you are always at your studies?"

"I delight in them," replied Martin in a cheerful tone, which greatly surprised his friends; adding, "I have put aside that book foolish poetry."

Philip. How is this, Martin? Is that the way you treat your old friends and companions?

Martin smiled, and said, "I need not tell you, sir, that one soon becomes tired of all things which are not really good; and I believe I can assure you, that I like this friend far better than the other."

As he spoke, he took hold of the Bible with an expression of earnestness.

Edward. Then the Magazine and the muses are put aside?

Have you seen any thing more of the Minister?

Martin

he replied, "We must do our utmost to get this salvation, and the whole of our lives will not be too long for such a work."

Philip. Certainly not too long, nor long enough, to do—what Christ has done for us! In that respect, Martin, you are correct and I agree with you, that, if you try to perform the great work of suffering and expiation for sin, which the Son of God accomplished, you will not succeed, even though your whole life were spent in such endeavors, or ten thousand other lives in addition, if they were given to you.

Philip then took the word of Truth; and, after having besought God to bless what he was about to say, he began to explain the doctrine of the satisfaction which our blessed Lord freely offered to the unchangeable righteousness of God: for his people—for those whom the Father hath given to Him, that He should give them eternal life, (John xii. 2.) and for whom He, "who is the Head of the body, even of the church," (Col. I 18—22,) offered up himself as a perfect and sufficient sacrifice. (Heb. x. 10.)

Martin listened very attentively to the *Missionary*. It was easy to perceive that the truth had made an impression upon him, and that the errors of unbelief, and confidence in his own righteousness, which naturally spring up in the heart of man, were giving way before the peaceable, yet powerful conviction which the sovereign grace of God bestows, when it enters and descends, (if the expression may be used,) to take up its abode in a heart renewed by God the Holy Spirit.

From the N. H. Observer.

CHRISTIAN PSALMODY A MEANS OF GRACE.

According to the views of Psalmody above expressed, it is evident that it may be regarded as a means of grace.

As an ordinance of God—an instituted part of religious worship, it must be viewed as appointed for the same general purpose substantially, as other branches of worship, or other religious exercises. The object of preaching the gospel, prayer, observance of the Sabbath and public worship is, ultimately, to honor God, by producing and promoting holiness in the human heart. In other words, it is to convert sinners, and advance Christians in holiness and usefulness.—The same then is unquestionably designed to be accomplished, either directly, or indirectly, by Christian psalmody—and this doubtless is one design of God in fitting us to sing, and appointing singing in his worship. And it would be both interesting and delightful to dwell here, would the limits to which I have confined myself allow, upon the admirable fitness of sacred music, performed as it should be, not only to prepare the mind of the Christian and sinner to join in the prayers of God's house, and savorily to receive the word of truth, but to open the ear to hear, and the heart to receive the truths, which are sung. The power of music to control the passions, to awaken any class of emotions, is universally acknowledged; and if the Christian preacher is supposed to have any advantage over other orators on account of the deep interest which his audience has in the subject of his message, obviously, sacred music has the same superiority over all other kinds of music. The sentiments uttered relate to God and the soul, the work of redemption, the joys of heaven, the woes of hell; and in proportion to the fitness and power of music to affect the mind it is suited above other methods of communicating truth to produce penitence in the sinner, and higher degrees of spirituality in the child of God.

Singing then in the congregation should be regarded and employed as a means of grace, appointed by Him whose arrangements universally are perfectly fitted to accomplish the end designed, as one means of comforting and edifying Christians, and melting the sinner into contrition before God.

These remarks are founded in truth, if the true design of psalmody has not been entirely misapprehended, then every thing relating to this part of worship should be conducted, the choir constituted, and all things pertaining to the whole subject arranged in a manner, that shall be adopted in the highest degree to accomplish the object of this branch of divine service. In the view now taken of the subject, it seems as desirable to have right singing, as right preaching, and right praying. Every part of worship separately, and all parts combined, should be of one character—should all look one way—all tend to one point—all bear with united power upon one object—the conversion of sinners, the education of Christians, and the glory of God. The object of psalmody is not to make fine music, except as such music, that is, music well chosen and well performed, is fitted to convey and impress the truth, and save the soul.

To accomplish this object therefore, should be the design of all who have concern with this branch of Christian worship. And I would repeat the suggestion already made, that Christians and churches should make enquiry, and those who sing, the subject of prayer, that we do the preaching of the word, that it may be made instrumental in promoting the salvation of men.

And we have reason for gratitude to Him "from whom all good doth proceed," that the nature and design, and power of sacred music are becoming better understood and appreciated than they have been.

Some churches are beginning to feel on this subject, and to return to the true scriptural ground in relation to this part of divine worship. And to some extent the same is true of teachers, and choirs, and learners, and the community at large. And though the writer should not subscribe, perhaps through ignorance or a wrong taste, to all the doctrines taught, and the music issued by Mr. Mason and others of the Boston Academy, yet the churches of New England are under great obligations to that gentleman and his associates in the institution, for their indefatigable labors in the cause of sacred music. They have made great, and to some extent, successful efforts, to make the design of sacred music understood, and its power and adaptability as a means of promoting the cause of truth and piety appreciated by the Christian community.

The design of what has been suggested above, is to aid in setting this whole subject in its true light before the readers of your newspaper, if these paragraphs shall find a place in

person better furnished for the work, to use his pen in promoting the same object, the writer will feel that he has not occupied so much space in your columns to no purpose.

PASTOR.

From the Presbyterian.
REMEMBERED KINDNESS.

Some years ago a young tradesman having inadvertently given the cash for a bill of considerable amount, just before he began business, found himself awkwardly situated; for the bill was a bad one, and soon after it was returned. By this transaction he lost almost all his ready money, at the precise time when he most needed it; to such straits was he driven, that he was arrested three times in one day. The last time he felt desirous; it seemed as if all his exertions were useless; prison and ruin stared him in the face. In this dilemma he was accosted by a kind friend whom he knew. She enquired what had happened to make him look so miserable. He told her that he was "quite cut up," for that he was arrested for fifteen pounds, when he had but five pounds and half a guinea in the world.

"Oh, never mind," said she, "we are doing pretty well, sit down with the officer, while I run and fetch you the ten pounds you want."

Away she ran, and in a short time returned with the money, thus extricating the young tradesman from difficulty.

The sudden changes of this uncertain world often raise up one, and pull down another, unexpectedly. In a little time after, the kind-hearted woman lost her husband who died, leaving her very poorly provided for; but the ready assistance she had given to the young tradesman had secured her a friend who never became unmindful of the service she had rendered him.

"Had it not been for that ten pounds," said he, "I might have been ruined forever; for had I been cast into prison at that time, there would have been but little prospect of holding up my head after."

The tradesman abundantly prospered, and the poor widow and her daughter are at this present time living rent free in a house which is his property, receiving those attentions which are creditable to his gratitude and liberality, as they are grateful to those to whom they are manifested.

In a world where acts of kindness on the one hand, and a grateful remembrance of them on the other, are not always to be met with, it is well to record such instances of them, as fall within our knowledge and observation.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself."

A Glowing Description.—The Philadelphia Ledger thus describes "the city of brotherly love":—

"Vice reigns in high places, the dice box is rattled by office, and drunkenness wears the robe of authority. Gaming houses at every corner invite the youth to ruin, and the husband and father to beggar his wife and children for the insane gratification of an hour. Houses of ill-fame bid defiance to law, and their brazen inmates crowd every public place bidding defiance to decency.—Grogs shops innumerable light up the fires of hell in almost every family circle, and manufacture misery and crime by wholesale, to prey upon the peace and the property of the virtuous and orderly. Official corruption pours out public money like water, and saddles every property holder with a nightmare of taxation, to support extravagant and useless expenditures. No citizen is safe in his house from the knife of the assassin, and no home is safe from the torch of the incendiary."

ROMAN SPIRIT OF A NEGRO SLAVE.

The biographer of Henry Clay describes a case in which he was engaged on the trial of a negro for murder. "A negro slave," he remarks, "a proud and faithful servant—and one who had never been accustomed to the degradation of corporal punishment." In the absence of his master, an overseer, "for some slight or imaginary offence, struck him rudely with a horsewhip." The insulted slave immediately avenged himself by killing the overseer. He was tried for murder—convicted—condemned—executed.

At the place of execution "being asked whether he was anxious that his life should be spared—No!" said he sternly, "I WOULD NOT LIVE A DAY LONGER UNLESS IN THE ENJOYMENT OF LIBERTY."

"Impious speculations have been resorted to in palliation of criminal enormities; nor have there been wanting those who avow their persuasion that the negro is more nearly allied to the orang-outang, than to the human kind." (Robert Hall's Address on Slavery.)

Query. To what race did this abused—though guilty—sufferer belong?—Herald of Freedom.

LONDON SUNDAY SCHOOL UNION. The last annual report, of which we have before given an abstract from the papers, has reached us in full. The Union has given aid to schools near Copenhagen, in Paris, Lisbon, Corfu, Vandymer's Land, and in the West Indies, besides many in Great Britain. The four London auxiliaries report five hundred and seventy-three schools, eight thousand four hundred and seven hundred teachers, and eighty-four thousand seven hundred and thirty-four scholars.

Sunday School Journal.

The committee have received with much pleasure the varied communications from the country unions, which contain so many proofs that the blessing of the Most High is accompanying the labors of Sunday School teachers. The appendix to this report will contain extracts from these communications, the perusal of which will tend to excite feelings of gratitude for the past, and of encouragement for the future. They prove that the school is a nursery for the church, and in some instances to an extent beyond our expectations.

A SPLENDID BRIDGE.—The bridge over the James River at Richmond, for the use of the Richmond and Petersburg rail road, is one thousand yards long, rests upon nineteen stone piers, the arches having a space of one hundred and sixty feet above the water—it cost \$110,000. It was first passed by the cars on Saturday last.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, OCTOBER 19, 1838.

CHRISTIAN BAPTISM.

We are happy in having it in our power to present our readers, both Baptists and others, with an article on Christian Baptism, which manifests a good spirit—free from that one-sided bigotry and carping controversialism so common in writings on this great subject. The writer seems to have had in view the single object of setting the subject in a clear, scriptural light, that he might impress on the mind of the reader the solemnity of the ordinance, and the duty of the baptized to act up to the vows they made when they were *baptized into the name of the Father, and of the Son, and of the Holy Ghost*."

Who that has stood by the side of some quiet and lonely stream, accompanied perhaps by hundreds of spectators, gazing with intense interest upon the minister of God as he descends into the water, conducting some recently converted sinner, perhaps a youthful form, upon whose brow reposes the serenity of a newly awakened bliss, and who is thus willing to "follow the footsteps of the flock,"—who that has witnessed such a scene has not felt that baptism is a "holy thing?"—It is the day of rest,—the morning of the Sabbath. All around is hushed. A breathless attention pervades that vast assemblage. The temple in which they worship is that of Nature, the canopy of which is formed by the blue sky reposing far above their heads. The echoes of their hymns of praise had died among the hills, the presence of God has been invoked, and it is felt to be there, above them, around them, and within them. The minister and candidate have gained the middle of the stream, and after a pause, the solemn words of inspiration are pronounced—"I baptize thee in the name of the Father, of the Son, and of the Holy Ghost,"—the waters are parted by the body of the candidate, which sinks into the liquid grave, is lost for a moment to the sight, and then again emerges into the light of day. A crowd of thoughts and feelings, long buried in the soul, rushes upon the minds of the spectators, and the tears glisten in many eyes. The baptized is filled with a holy joy, and he perhaps joins in the song of thanksgiving which now breaks upon the solemn stillness of the scene. Individuals have been found who have attempted to throw ridicule upon a scene like this, and have spoken of it as a thing revolting and indecorous, especially on the part of females, thus to follow Christ in his ordinances. But how differently must such persons feel from one of our most gifted poets, who in describing a baptismal scene, has given us the following chaste and most beautiful description:

From the Christian Secretary.

MORAL INFLUENCE

OF

CHRISTIAN BAPTISM.

BY REV. ROBERT TURNBULL.

Every part of the scheme of Christianity is intended and fitted to subserve certain great moral purposes. Its doctrines, precepts and ordinances form constituent elements of a harmonious whole, the great object of which is "glory to God in the highest, on earth peace, and good will to men." Each of these, therefore, is adapted to a specific end. While they combine to produce an accurate general result, yet they form distinct and independent features of the system, wisely fitted to produce a particular moral effect.—The doctrines of Christianity appeal to the reason of man, the precepts to his conscience and the ordinances to his senses and imagination. But they act in harmony, and are all intended to bind us to the cross of Christ. They all emanate from the same divine mind, are invested with the same sacred sanction, and form, if not equal, yet corresponding parts, in the great spiritual structure of practical Christianity.

On this ground we should expect to find the ordinances or ceremonial observances of the Christian Institution worthy of their Divine author, and well adapted to exert a salutary influence over the heart and conduct. Nor are we disappointed in this, for Baptism and the Lord's Supper are so intimately associated with whatever is great and affecting in Religion, and so beautifully adapted to represent some of the most interesting facts, and important principles in the Christian System, that they possess a sacred charm, at once to cheer, to purify and bless.

"Do this in remembrance of me"—are words which thrill the soul of the Christian, while the bread and the wine point him to Calvary, tell the story of the crucifixion, and impress upon his heart the touching fact of "union and communion with Christ." And if those who profess the Religion of the Lamb do not become more spiritual, grateful and happy, "while sitting around their Father's board," they may well doubt either as to the correctness of their views or the honesty of their professions. O every true Christian can feel what sacred solemnity and hallowed interest are thrown around the sacramental feast, by the remembrance of Christ's dying love, and the consciousness of that ineffable alliance which subsists between the Savior and the members of his mystical body.

The same remarks will apply to the ordinance of Christian Baptism, a symbolic representation of the most beautiful and impressive kind. It speaks to the eye, the ear and the heart; and although observed but once, can never—never be forgotten by him who feels that he hath been "buried with Christ in Baptism."

Baptism is not a mere ceremony to be changed or modified as we think proper. It is a symbol appointed by God himself to represent certain great facts and principles connected with the history of redemption and the salvation of the soul. In the primitive ages of the world symbols of various kinds were used as means of communication between man and man. The whole system of Egyptian hieroglyphics is one of the symbols, partly natural, and partly arbitrary. The prophets of Israel often used symbols in their predictions of future events. Indeed the Old Testament Dispensation contains a perfect system of symbolical representations, or "shadows of good things to come," which were appointed by God, and were to be retained unaltered till the coming of Christ. Nor are symbols confined to the Old Testament, we find them also in the New. The Book of Revelation is a continued allegorical representation of future events consisting of the most bold and beautiful symbols. In addition to the symbols of the ordinary character, the Scriptures make us acquainted with another species of signs, which may be termed *symbolical actions*, still more striking and impressive than the former. The destruction of the potter's vessel by Jeremiah, the binding of Agabus, and the withering of the fig tree by Christ, are specimens of this kind, intended to teach certain important facts or truths. So Baptism is a symbolical action of the most perfect character, the teaching of which, both to the eye, the ear, and the heart, is as precise and definite as can be well conceived.

Every intelligent person who looks upon a baptism properly administered, cannot fail to regard it as a symbolic burial, well fitted to describe the interesting fact that the baptized professes to have passed from death unto life. A *literal* or *a spiritual* burial no one can consider it, but a symbolic burial he certainly must; for nothing can be more obvious, either with reference to the thing itself, or the illusions which are made to it in the New Testament. It is to this view of the subject the Apostle refers when he speaks of being buried with Christ in baptism;—of being baptized into his death, and rising again in the likeness of his resurrection. Hence baptism indicates the transition of a converted sinner from sin to holiness, from the world to God. Formerly dead in trespasses and sins, he is now made alive by the resurrection of Christ from the dead; and baptism symbolizes this interesting fact. But the man is buried, the new man emerges into life and happiness; the baptized is buried to the world, but lives to God. Thus the Jews were baptized, or in other words symbolically buried, in the cloud and in the sea. They died to Egypt, but lived to Canaan. When they went far down into the depths of the sea, with the cloud above them and behind them, and the liquid walls of the sea on either side, they descended as it were into the grave, but they passed through this symbolical tomb, and emerged on the farther side, or, as it were, rose to the light and joy of the world; and being delivered from impending death, and saved from that which had not been for the power of God, would have proved their grave, they joined in a song of lofty praise to the God of Israel. Baptism then describes the most important and affecting fact in the history of a Christian, namely, his *conversion*; in which darkness is exchanged for light, hope for despair, and mortality for eternal death. And O, can the Christian when he thinks of his baptism, forget "the rock whence he was hewn, and the boulder of the pit whence he was dug," can he forget the darkness of his unconverted state, and the radiant light of heaven which sprung up in his soul, when Jehovah

spoke the forgiving word, and said unto him—*Leave.*

When a believer is baptized, he bids farewell to the world, and following Christ, he sinks beneath the yielding wave, as if he were entirely lost to the world, but soon emerges into a new and glorious sphere of action and enjoyment. It is the sign of his entrance into the kingdom of Jesus Christ, a proof and a pledge that he hath become a denizen of a new and separate state, in which old things are done away and all things have become new. We are admitted into the invisible Church of Christ by believing, but are introduced only into his visible kingdom by being baptized. "He that believeth and is baptized shall be saved."

"As many as are have been baptized, have put on Christ." The baptism of a believer thus commutes him before the world and the church as a follower of Christ. It is the most interesting and impressive manner of making a public profession; and hence it constitutes a powerful means of binding him to the sway of Christ.

Thus then a baptized church ought to be pre-eminently distinguished for holiness; if they are not, it arises, not from the natural tendency of their principles, but from their perversity and abuse. A baptized infidel, (and what is a hypocritical Christian, but a baptized infidel,) is a monster to be dreaded by men and angels; and Oh what shall we think of a church composed of members like this? Brethren, never forget that you have been baptized into the name of Christ, and that upon you rests a special and most affecting obligation to live holy and self-denying lives.

As baptism points to the commencement of our Christian course, so also does it refer to its consummation and triumph, when this mortal shall put on immortality. It is a symbol and a pledge of our resurrection from the grave, and our introduction to the new and glorious condition of the spirits of just men made perfect. "If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection"—Is not such a thought fitted to cheer the Christian in this house of his pilgrimage? When he reflects that his baptism connects, as it were, the extreme points of his mortal history, and supplies an assurance to him and to all who have witnessed it, that his conversion from sin secures a resurrection to glory, and that as the one has taken place, so certainly will the other be accomplished: when he reflects upon this, will not his faith grow exceedingly, and his hope become brighter and brighter? There is a sense in which he is baptized unto death; there is another sense in which he is baptized unto life; and therefore cannot reflect upon his baptism without thinking of his death to sin, his life to God, and the bright hope of eternal happiness beyond the grave.

But our conversion from sin, and resurrection from the grave take place by virtue of the resurrection of Christ. For if Christ hath not risen from the dead, our conversion is a dream, our faith is vain, we are yet in our sins. But Christ hath risen from the dead, and become the first fruits of them that sleep. Our baptism then cannot but refer to the resurrection of Christ. Indeed this is the main fact to which it does refer, and it consequently teaches the important principle, that we are entirely dependent upon the finished work of the Redeemer for all that we possess, and for all that we hope to enjoy, as Christians. The baptized renounces himself, and in the very act of baptism, tells the world that he hangs all his hopes upon the resurrection of the Son of God. Baptism, then, teaches the fundamental article of the Christian creed in a manner the most beautiful and striking. It associates the conversion and resurrection of the believer with the destiny of Him, who was dead, and is alive, and liveth forevermore.

The moral influence of this fact must be of the most interesting and salutary kind. It will necessarily glorify Christ and render him more precious to the hearts of the baptized.

A symbol cannot be changed. It is one definite thing which cannot be modified, to suit the varying circumstances of man, or the different modes of his changing mind. Thus all the truly baptized are *baptized in one*, with a view to one great object: They are baptized into the name of one God, one Saviour and one Spirit. Hence baptism is a binding, harmonizing ordinance. It is a symbol of unity, and the baptized ought therefore to be united. They are bound to each other by peculiar ties, ties which they cannot forget till they forget their baptism.

Here then, is an argument for unity and harmony and peace among the baptized followers of Jesus Christ,—an argument, the validity of which the Apostle Paul has endorsed by using it in his appeal to the church at Ephesus. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." How inconsistent then, may more, how wicked it is, for a church of baptized believers, to indulge in jealousies, wrangling and strife. Brethren, brethren, beware! The vows of God are upon you, and if you destroy the unity of the Spirit, and break the bond of peace, you will, on account of your very baptism, receive the deeper condemnation.

Finally, permit us to remark, that the ordinance of baptism is a standing testimony to the truth of Christ's resurrection, and of the great principles with which that event is connected. That baptism was observed in the early church by believers in all parts of the world, and that it has continued to be observed

AMERICAN HEATHEN.

In the sermon of Mr. Lowell, a part of which we publish to-day, the reader will observe that he speaks of "the thirteen millions of these United States," whom he esteems nominally Christian, instead of taking the whole number, about sixteen millions, of the inhabitants. Of three millions he says nothing; but, by leaving them out of his account of "nominally Christian" inhabitants, he implies that they are to be ranked with the heathen. In this, speaking generally, he is beyond dispute correct; for what can the plantation slaves, who toil in the field from day light till night, with no respite or means for mental improvement, and who seldom, many of them never, have ever heard a sermon on the Sabbath—what can such persons know of the Christian religion? Some Southern preachers themselves have called them "heathen in the midst of us."

Now, after all, we hold that to these heathen we owe the earliest attentions. The Bible must be sent them. What Christian answers—"No"—and yet professes to love the souls of the heathen?

HOW THEY "CALCULATE" IN VIRGINIA.

In the Religious Herald, the Baptist paper of Virginia, the Editor makes the following remarks.

"In the table accompanying brother Malcolm's circular, we were somewhat mortified to perceive how low down in the scale of average contributions, Virginia stands, only 7 cents for each member, whilst Maryland, anti-missionary Maryland, averaged 15 cents for each member, and Massachusetts 25. It is true that the Southern, and some of the Western States, have a large portion of colored members, so that due allowance ought to be made in comparing them with those states in which the members consist wholly of whites. In our own state, excluding the anti-missionary portion, about one-half our membership are colored, making our average about 14 cents for the contributing portion. Still it must be confessed that even 14 cents is a very small average for so important and indispensable a work."

It strikes us as very singular that the "colored people" are to be entirely thrown out of the account, when an average of contributions to religious charities is made among the members of a church.

In the first place, the colored people *earn* all, or nearly all, that is contributed by the whites; but, when the whites calculate how much they have given, they put an 0 against the name of the earner and write the amount against their own.

Secondly—We know not why a church of fifty whites and fifty blacks *should* not be as able to give, as a church of 100 whites. If all, both blacks and whites, do labor and earn, as they ought, they may earn as much as the same number of whites.

II. Thess. iii. 10.—"This we commanded you, that if any would not work, neither should he eat."

Now we do really opine that Churches in Virginia, ancient, long-cultivated, "proud" Virginia, ought to do as much as Churches in Massachusetts, according to their numbers. If Massachusetts churches average 25 cents on their members, Virginian churches ought to average 25 cents at least, and not excuse themselves in doing little more than one fourth, on the ground that one half of their members are "colored people."

If Slavery is a *profitable* concern, our reasoning is correct. But, if it is, on the whole, unprofitable—impoverishing the very "garden" of America, we think that the Herald ought to advise its immediate abandonment, *alias* "Abolition," by his brethren in Virginia. If, too, he should see it to be not only unprofitable, but somewhat, say only a little wicked, he will have a double motive to become an Immediate Abolitionist.

CHIVALRY.

We have seen the following *tasteful* paragraph in as many as two Baptist papers, so we may follow the fashion and insert it, not, however, for the purpose of holding up woman to ridicule, but rather to condemn, as unworthy and dishonorable, a resort to ridicule when we happen to have no other weapon to employ in a certain case. Moreover, this is too low.

Dr. JOHNSON, who will of course, be called a great bear by the ladies, once remarked, that a "woman's preaching is like dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all."

BLOW THE FIRE TO BURN UP THE INDIANS.

Says the Republican:—

"We learn from Eastern Texas, that the difficulties with the Spaniards at Nacogdoches have not been settled. Travellers, who left that place on the 11th, say that some Cherokees and Kickapoo chiefs have joined the Spaniards, and that Texas will in all probability become the scene of another Indian war more fatal than that of Florida, and that the Indians had already committed several murders."

Mexico and Texas.—The New Orleans American states, that information has been received there which warrants the belief that Mexico will soon recognize the Independence of Texas.

Two things are intended to be accomplished by such statements as the above—1st.—To keep up and increase the cruel spirit of extermination against the Red Men, a part of whose lands we have stolen, and the rest of which we mean to have in very much the same honest way;—2d.—To awaken sympathy towards the Texans, that collection of *Bandits*, who are pursuing an *equally honest* course in that quarter.

"All's fair in trade."

Chasten thy son while there is hope, and let not thy soul spare for his crying.

DESPOTISM UNVEILED.

The Philanthropist (Extra) of Sept. 28, published in Cincinnati, Ohio, is sent out for the purpose of giving immediate information of the real transaction detailed below.

We have not room for the remarks which accompany these statements; but the statements themselves are, indeed, enough to make every honest man tremble for his own liberty."

On reading these facts is ready to con-

clude at the brutal deed and to say that the North has nothing to do with Slavery? If the North has nothing to do with Slavery, it is no longer to be doubted that Slavery has something to do with the North. The blood of LOVEJOY cries from his grave, and the sufferings of MAHAN cry from his dungeon, and the agonies of his family cry from their outraged fire-side, because of the doings of Slavery with the North. The iron heel of the monster is on OUR RIGHTS.

CASE OF THE REV. JOHN B. MAHAN.

"A few evenings since," said Mr. Huggins, "I called at the house of my esteemed friend and neighbor, the Rev. John B. Mahan—his wife seized my hand, and burst into a flood of tears. The children came around me crying, 'papa is gone!!' papa is gone!!!'

And what occasioned all this distress?—

The answer is short. Mr. Mahan was charged with feeding the hungry and clothing the naked, as they fled from the land of oppression into Canada. In short, he was charged with doing just what the bible requires of every Christian, and indeed, of every human being. This greatly incensed some of the slave-holders of Mason County, Kentucky, and by perjury they got a bill of indictment against him for kidnapping negroes from Kentucky, although he had not been in that state for nineteen years, and by this imposed on the Governors of Kentucky and Ohio, and made them believe that he was a fugitive from justice. He was demanded, and the Governor of Ohio, never suspecting a grand jury of being capable of such bare-faced villainy, delivered him up. It is not even pretended that he was in Kentucky to commit the crimes alleged; and depositions have been taken, proving that he was at home at the times specified in the indictment. He was forced to Kentucky without the benefit of the writ of habeas corpus. Thus has a horrible imposition been practised upon the Governor of Ohio, by which he has delivered up to ruin one of the most upright and benevolent citizens of the State of Ohio. What crime is too black for some slave-holders to commit, in or to protect their "peculiar institutions?" Mr. Mahan is now shut up in Washington jail. A number of the most wealthy citizens of Ripley sent over a bond to indemnify, to any amount, any who would bail him out of prison, but no one can venture to go his bail. Thus, by perjury and the blackest intrigue, the slave-holders have ruined one of the best families in Ohio. Mr. Mahan is a local preacher of the Methodist Episcopal Church, and lived, at least, eighteen miles from the river, and it is not even pretended by any that he has been in Kentucky to offend against the laws of that State. It is time to come, how shall the Governor of Ohio credit a grand jury of Kentucky.

This is still worse than kidnapping Eliza Jane Johnstone. It is kidnapping by perjury and intrigue.

This awful deed cries in thunder tones for the destruction of the bloody system of slavery.

Let the sufferings and wrongs of this persecuted and innocent man inspire a new zeal, and let the tears and cries of his helpless wife and children move every true heart in the land, and let the horrors he spread before the world. Is it so? Let perjury should follow in the train of robbing a man of liberty?

A FRIEND OF THE OPPRESSED.

For the Christian Reflector.

THE YOUNG HOUSE-KEEPER, OR THOUGHTS ON FOOD AND COOKERY.

We have been much interested in looking over this recent publication by Dr. W. A. Alcott. Whatever may be said of the eccentricities or the ultraism of the Doctor in his favorite theories, there is certainly a great deal of good common sense running through all his writings in relation to health and domestic economy. One object of the work above named, is to assert the dignity of the office of the practical house-keeper, and rescue it from the neglect with which it is treated by too many wives and mothers. He regards the station as the most important to which woman can be elevated; it proper fulfilment having an essential bearing on the moral and physical health and happiness of the whole human family. The largest part of the book is occupied with remarks on the comparative merits of the different articles used as food, and the different modes of preparation, as they affect the health as well as the purse; and there are multitudes of hints which will render it a valuable counsellor to every housekeeper, whether she believes with him or not in his dietary notions.

There are few books on cookery which contain so large a proportion of the good, with so little that is useless, as this. Though in saying thus much in favor of the book, we would not be understood to endorse all the Doctor's theories, and "ways of living on small means." We cannot go for the whole, though we are willing to take the good wherever we find it, leaving the chaff for those who like it better.

ERRATA

A few sheets of the present number contain the following errors in Mr. Lowell's Sermon

First line, second division, "one view," instead of "our view."

Third line from the bottom of the second column has "Now will any one," instead of "Nor will any one."

Thirtieth line from the bottom of the third column, "woman has been educated," instead of "elevated."

THE NATIONAL UNION.

We publish the Prospectus of this paper which was published in Philadelphia, the city of Brotherly Love, with which the name chimes very well; but now-a-days little of the real nature of the thing is known by the label it bears. We wish our readers to know the *thing* as it is.

Beside the prospectus we have room to-day only for a brief article which we give below. We cannot refrain from expressing the pleasure we feel in recognizing in this article one of our own fundamental maxims, viz.—"Might does not make Right." Only let the Editors stand to this, and slavery "goes by the board" in a moment. Let them tell the South that their power to hold slaves, which power is in the National and State Laws, gives them no "Right" to hold them, and we are in "Union" with the "Union."

Will you tell that story, Gentlemen?

"Slavery must die in the District (of Columbia,) that is settled—the abolitionists who vote for a candidate who will not go to, when such a candidate can be found, are WHITE BLACK BIRDS. So says the "Human Rights." Congress may have the power to abolish slavery from the District, over which it has supreme control: but the question is, would it be right to do so? Might does not make right. The ten miles square was ceded to the U. S. by Southern States, and absolute legislative control over it, given to Congress by the states, not with a view that they should exercise a power which was not granted to them, and which they have no right to exercise. What would Maryland and Virginia say to the exercise of this power in this way? If slavery must die in the District, its dissolution will be gradual and imperceptible and those who vote for its immediate abolition, are BLACK WHITE BIRDS."

THE NATIONAL UNION.

A NEW PAPER!!

Opposed to the Abolitionists and Amalgamists.

DEDICATED TO THE PEOPLE OF THE UNITED STATES.

It is proposed to publish, in the city of Philadelphia, so soon as two thousand subscribers shall be obtained, a weekly paper, under the above title. Should the patronage extended towards it, exceed this number, or so soon, after the appearance of the sheet, as the liberality of the public may authorize the measure, it will be issued tri-weekly. We shall now proceed to state, generally, the course we intend to pursue, the motives by which we are actuated, and the cause which we intend to advocate.

We dedicate our paper to the service of the PEOPLE, in the suppression and extinction of AMALGAMATION, ABOLITION, or by whatever name these would-be-considered philanthropists may choose to designate a cause which has for its object the indiscriminate intermixing and associating of Black and White.

The time has come, when a paper, through the medium of whose columns, the *doctrines, objects, and tendency* of Abolitionism, may be calmly and dispassionately discussed, firmly opposed and exposed, is peremptorily called for.

The colored population of this community, with an infatuation which can only be palliated by the notorious and shameful advances of a set of men prompted by motives which they are either ashamed or afraid to avow, and running, headlong, in a direction which cannot fail to bring them in contact with the whirlpool, in which they must suddenly and irrevocably be engulfed.

The burthen of the offence thus committed against propriety, the *stab* thus aimed against our dearest rights, rests not with these misguided and misjudging people, but falls, with giant force, upon the heads of the originators and instigators of this most abominable attempt to subvert the order of nature and of nature's God. The curse pronounced against the sinning son of Noah, is not, by human agency, to be set aside, or turned from the mouth of one who was in Rutland at the time, and conversed with him after he was in jail. On being questioned as to why he committed the horrible deed, he said he thought that he and his wife had better both be dead than alive.

And yet there are those who would have us believe that no efforts are needed, in the education of youth, in the country, to prevent such things.—*Vermont Telegraph.*

CHINESE CORN.

Grant Thorburn of New York, gives the following account of the accidental discovery of a new species of corn from China, which may prove valuable to our farmers:—

"Some three years ago, a merchant in New York, while emptying a box of tea, observed therein a few grains of corn. Concluding that corn from China must be something new under our sun, he had them planted, so they grew and multiplied. Last spring I received from a worthy friend a portion of said corn—it's a new variety—so I gave it the name of China fall prolific, or tree corn; as it strikes off in two, three, and frequently four, branches, in appearance like a small tree, and produces an ear at the end of each branch, whereas the common corn shoots out the ear from the side of the stalk; it grows from eight to ten feet high, produces an abundance of fodder, is a large white flint twelve row corn, and ears from ten to fourteen inches long. I counted six hundred and sixty grains on one ear; it was planted on the 10th of May, and had ears fit to boil on the 10th of July. Its produce was much curtailed by the long drought, but notwithstanding, I counted two thousand one hundred and twenty grains, the product of one stalk; being an increase of two thousand from one."

Whatever may be the principles by which these fanatics profess to be governed—whatever may be their ostensible aim—they have a motive which is neither good, honest nor honorable—a motive which they dare not breathe to a large proportion of their followers—who are kept in ignorance of the real design, and think that they are advocating a philanthropic and praiseworthy cause. But this state of things will not, it is to be hoped, last long—*short not*, if we are supported, as we expect to be, in our efforts to UNDECEIVE THE PEOPLE, and expose the attempts of these disorganizers to array the North against the South—to excite the colored population to rebel against the white—to subject the planter to all the horrors of a servile war, and to produce the eventual DISSOLUTION OF THE UNION.

INSTALLED, over the High Street Church, Providence, R. I., Sept. 6th, Rev. NATHANIEL S. FOLSON. Introductory prayer by Rev. J. O. BARNEY, SEEKONK; SERMON by Rev. ISRAEL W. PUTNAM, MIDDLEBOROUGH; INSTALLING PRAYER BY REV. THOMAS SHEPARD, BRISTOL; CHARGE TO THE PASTOR BY REV. ORRIN FOWLER, FALL RIVER; RIGHT HAND OF FELLOWSHIP BY REV. MARK TUCKER, D. D., PROVIDENCE; ADDRESS TO THE PEOPLE BY REV. CHARLES P. GROSVENER, SCITUATE; CLOSING PRAYER BY REV. GILES PEASE.—RECORDED.

INSTALLED, at North Scituate, R. I. Sept. 12, REV. CHARLES PAYSON GROSVENER. Introductory prayer by Rev. CONSTANTINE BLODGETT, Pawtucket; SERMON by Rev. DAVID A. GROSVENER, UXBIDGE; INSTALLING PRAYER BY REV. ORRIN FOWLER, FALL RIVER; RIGHT HAND OF FELLOWSHIP BY REV. CONSTANTINE BLODGETT, Pawtucket; ADDRESS TO THE PEOPLE BY REV. BENJAMIN P. ALLEN, BARRINGTON; CLOSING PRAYER BY REV. DANIEL HUNT, POMFRET.—*ibid.*

MAMMOTH SQUASHES. A squash was raised in Keene, N. H., this season, which measured six and a half feet in circumference, and weighed one hundred and thirty-four pounds. The seed came from a squash raised in Pennsylvania which weighed 228 lbs. In Claremont, N. H., a squash was

raised, which weighed 101 lbs, and measured 6 feet in circumference.

ENORMOUS ANIMAL. An interesting discovery has recently been made in Crawford County, Ohio; some laborers whilst excavating a mill-race, came upon the skeleton of a *Mastodon* in a perfect state of preservation, at the depth of six or seven feet below the surface of the earth. This furnishes positive evidence of the existence, at one time, of those enormous animals, of which we have no account even by tradition, so long has it been since they did exist. Some idea may be formed of their huge size when living, and covered with flesh, from the following weight and measurement of a few of the larger bones. The skull and jaw bones weighed 226 pounds; the length of the head 8 feet 6 1/2 inches; breadth across the eyes 2 feet 2 1/2 inches; breadth of the eye socket 6 inches; length of thigh bone 3 feet 1 inch; lower bone from thigh to hoof 22 1/2 inches; circumference of thigh bone 2 feet 6 inches; lower bone 2 feet 1 1/2 inches; length of rib 3 feet 7 1/2 inches; smallest circumference 5 1/4 inches.—*West. Car.*

JAMAICA. It appears from the report of the Jamaica Education Society, under the management of the Baptist missionaries, that they have under their care in that island, twenty-three day schools, eighteen evening estate schools, thirty Sunday schools, and one infant school, containing two thousand three hundred and seventy-seven day scholars, nine hundred and ninety-two evening, seven thousand seven hundred and two Sunday scholars, one hundred and seventy in an infant school, making a total of eleven thousand one hundred and forty-one, besides those who are obtaining instruction on estates, from the mutual efforts of the more advanced apprentices. The expense of these schools for teachers alone, amounts to £2750 annually, which is in a great measure to the British churches in the island; The Baptists are the most numerous body of Christians upon the island of Jamaica.

ALCOHOL! LEWDNESS!! MURDER!!!

Perhaps the history of Vermont does not contain a record of so horrifying a transaction as took place about two miles from Rutland village, last Thursday night. Two lewd fellows went from the village—taking with them a bottle of alcohol—to the house of our Damon, [or Demon, or Deming] for vile accommodations. It appears that Damon and his wife, persons about 30 years of age, had prostituted themselves to the diabolical business of getting gain by lewdness. After they had accommodated one or both of their guests, at this time, they quarrelled about dividing the gains of their ungodly deeds; and during the quarrel, the husband seized his razor, cut his wife's throat, that she died immediately; and then cut his own throat, less effectually, and bled until he fainted—but was resuscitated and lodged in jail. He confesses all the facts, which I have from the mouth of one who was in Rutland at the time, and conversed with him after he was in jail. On being questioned as to why he committed the horrible deed, he said he thought that he and his wife had better both be dead than alive.

We dedicate our paper to the service of the PEOPLE, in the suppression and extinction of AMALGAMATION, ABOLITION, or by whatever name these would-be-considered philanthropists may choose to designate a cause which has for its object the indiscriminate intermixing and associating of Black and White.

The time has come, when a paper, through the medium of whose columns, the *doctrines, objects, and tendency* of Abolitionism, may be calmly and dispassionately discussed, firmly opposed and exposed, is peremptorily called for.

The colored population of this community, with an infatuation which can only be palliated by the notorious and shameful advances of a set of men prompted by motives which they are either ashamed or afraid to avow, and running, headlong, in a direction which cannot fail to bring them in contact with the whirlpool, in which they must suddenly and irrevocably be engulfed.

The burthen of the offence thus committed against propriety, the *stab* thus aimed against our dearest rights, rests not with these misguided and misjudging people, but falls, with giant force, upon the heads of the originators and instigators of this most abominable attempt to subvert the order of nature and of nature's God. The curse pronounced against the sinning son of Noah, is not, by human agency, to be set aside, or turned from the mouth of one who was in Rutland at the time, and conversed with him after he was in jail. On being questioned as to why he committed the horrible deed, he said he thought that he and his wife had better both be dead than alive.

And yet there are those who would have us believe that no efforts are needed, in the education of youth, in the country, to prevent such things.—*Verm*

POETRY.

EARLY INSTRUCTION.

BY JAMES EDMESTON.

Mother, watching o'er thy child,
Father, filled with anxious care,
In the soil, by sin def'd
Sow the seed, and sow with prayer:
Though through many an anxious year,
Neither fruit nor flower appear;
Though the winter o'er it spread,
Hard and frozen, and the seed
Seem forever lost and dead,
Only seen the noxious weed,
Yet refrain not in despair.
Though it sleep, the seed is there,
And the spring of grace will shine
With the Spirit's sun and shower,
And the heart in warmth divine;
Feel its vivifying power.
Haply late, yet surely so,
Though thou see not, it shall be;
Though thou live not, it shall grow.
Certainly and fruitfully.
Sacred lessons thou hast taught,
Burst the ground and wake to life,
One by one each word and thought,
Spring up vigorously and rife;
First the blade and then the ear;
And last the ripened corn appear;
Till the golden harvest stand,
Ready for the mower's hand,
Though perhaps it meets thine eyes;
Only when 'tis gathered in,
Housed and garnished in the skies,
Safe from every blight and sin.
Paren, friend, the soil prepare;
Sow the seed, and sow with prayer.

MISCELLANY

PEACE CONVENTION.

A Convention was held in Boston, Sept. 18, 1838, to consult on measures to be adopted for the promotion of universal peace.

We give below the Declaration of Sentiments entertained on this great subject by the majority of the Convention, and, also, the Constitution of the Society formed on that occasion.

It is due to the Convention to give their sentiments a candid examination. With the most of these we most cordially agree; yet, in the honesty of truth, we are constrained to say that we doubt the correctness of the sentiment that "we cannot acknowledge allegiance to any human government." The non-resistance society has itself established a government, which is obviously "human," and each member has pledged his allegiance to that "human government."

But, perhaps, we reason illogically here; if so, we hope to see it. At any rate, let us not judge prematurely but after a very careful examination of all the pros and cons in the case. It is surely high time that something be done, that some plan be adopted to promote so holy a cause as "peace on earth and good will," instead of the spirit of savagery and murder, towards all men; for, whatever the self-styled enlightened and civilized may now think of it, the time will come when war will be regarded with much more than the abhorrence which at this time attaches to the murder of an individual. The Lord shall hasten it in his time.

DECLARATION OF SENTIMENTS,
Adopted by the Peace Convention, held in
Boston, Sept. 18, 19, and 20, 1838.

Assembled in Convention, from various sections of the American Union, for the promotion of peace on earth, and good will among men, we, the undersigned, regard it as due to ourselves, to the cause which we love, to the country in which we live, and to the world, to publish a DECLARATION, expressive of the principles we cherish, the purposes we aim to accomplish, and the measures we shall adopt to carry forward the work of peaceful, universal reformation.

We cannot acknowledge allegiance to any human government; neither can we oppose any such government, by a resort to physical force. We recognize but one KING and LAWGIVER, one JUDGE and RULER of mankind. We are bound by the laws of a kingdom which is not of this world; the subjects of which are forbidden to fight; in which MERCY and TRUTH are met together, and RIGHTEOUSNESS and PEACE have kissed each other; which has no state lines, no national partitions, no geographical boundaries; in which there is no distinction of sex; the officers of which are PEACE, its executors RIGHTEOUSNESS, its walls SALVATION, and its gates PRAISE; and which is destined to break in pieces and consume all other kingdoms.

Our country is the world, our countrymen are all mankind. We love the land of our nativity, only as we love all other lands. The interests, rights, liberties of American citizens are no more dear to us, than are those of the whole human race. Hence, we can allow no appeal to patriotism, to revenge any national insult or injury. The PRINCE or PEACE, under whose stainless banner we rally, came not to destroy, but to save, even the worst of enemies. He has left us an example, that we should follow his steps. God commandeth his love toward us in that while we yet sinners, Christ died for us.

We conceive, that if a nation has no right to defend itself against foreign enemies, or to punish its invaders, no individual possesses that right in his own case. The unit cannot be of greater importance than the aggregate. If one man may take life, to obtain or defend his rights, the same license must necessarily be granted to communities, states, and nations. If he may use a dagger or a pistol, they may employ cannon, bomb-shells, land and naval forces. The means of self-preservation must be in proportion to the magnitude of interests at stake, and the number of lives exposed to destruction. But if a rapacious and blood-thirsty soldiery, through these shores from abroad, with intent to commit rapine and destroy

life, may not be resisted by the people or magistracy, then ought no resistance to be afforded to domestic troubles of the public peace, or of private security. No obligation can rest upon Americans to regard foreigners as more sacred in their persons than themselves, or to give them a monopoly of wrong-doing with impunity.

The dogmas, that all the governments of the world are approvingly ordained of God, and that the powers that be in the United States, in Russia, in Turkey, are in accordance with his will, is not less absurd than impious. It makes the impartial Author of human freedom and equality, unequal and tyrannical. It cannot be affirmed, that the powers that be, in any nation, are actuated by the spirit, or guided by the example of Christ, in the treatment of enemies: therefore, they cannot be agreeable to the will of God: and therefore, their overthrow, by a spiritual regeneration of their subjects, is inevitable.

We register our testimony, not only against all wars, whether offensive or defensive, but all preparations for war; against every naval ship, every arsenal, every fortification; against the militia system and a standing army; against all military chieftains and soldiers; against all monuments commemorative of victory over a foreign foe, all trophies won in battle, all celebrations in honor of military or naval exploits; against all appropriations for the defense of a nation by force and arms, on the part of any legislative body; against every edict of government, requiring of its subjects military service. Hence, we deem it unlawful to bear arms, or to hold a military office.

As every human government is upheld by physical strength, and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes upon its incumbents the obligation to compel men to do right, on pain of imprisonment or death. We therefore voluntary exclude ourselves from every legislative and judicial body, and repudiate all human politics, worldly honors, and stations of authority. If we cannot occupy a seat in the legislature, or on the bench, neither can we elect others to act as our substitutes in any such capacity.

It follows, that we cannot sue any man at law, to compel him by force, to restore any thing which he may have wrongfully taken from us or others; but, if he has seized our coat, we shall surrender up our cloak, rather than subject him to punishment.

We believe that the penal code of the old covenant, *An eye for an eye and a tooth for a tooth*, has been abrogated by JESUS CHRIST; and that, under the new covenant, the forgiveness, instead of the punishment of enemies, has been enjoined upon all his disciples, in all cases whatsoever. To extort money from enemies, or set them upon a pillory, or cast them into prison, or hang them upon a gallows, is obviously not to forgive, but to take retribution. *Vengeance is mine—I will repay, saith the Lord.*

The history of mankind is crowded with evidences, proving that physical coercion is not adapted to moral regeneration; that the sinful dispositions of man can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh, upon man whose breath is in his nostrils, to preserve us from harm; that there is great security in being gentle, harmless, long-suffering, and abundant in mercy; that it is only the weak who shall inherit the earth, for the violent who resort to the sword are destined to perish with the sword. Hence, as a measure of sound policy,—of safety to property, life and liberty,—of public quietude and private enjoyment,—as well as on the ground of allegiance to HIM who is KING of KINGS, and Lord of LORDS,—we cordially adopt the non-resistance principle; being confident that it provides for all possible consequences, will ensure all things needful to us, is armed with omnipotent power, and must ultimately triumph over every assaulting force.

We advocate no jacobinical doctrines. The spirit of jacobinism is the spirit of retaliation, violence, and murder. It neither fears God nor regards man. We would be filled with the spirit of CHRIST. If we abide by our principles, it is impossible for us to be disorderly, or plot treason, or participate in any evil work: we shall submit to every ordinance of man, for the Lord's SAKE; obey all the requirements of government, except such as we deem contrary to the commands of the gospel; and in no case resist the operation of law, except by meekly submitting to the penalty of disobedience.

But, while we shall adhere to the doctrine of non-resistance and passive submission to enemies, we purpose, in a moral and spiritual sense, to speak and act boldly in the cause of God; to assail iniquity, in high places and in low places; to apply our principles to all existing civil, political, legal, and ecclesiastical institutions; and to hasten the time, when the kingdoms of this world will have become the kingdoms of our Lord and of his Christ, and he shall reign for ever.

It appears to us a self-evident truth, that, whatever the gospel is designed to destroy, at any period of the world, being contrary to it, ought now to be abandoned. It, then, the time is predicted, when swords shall be beaten into ploughshares, and spears into pruning-hooks, and men shall not learn the art of war any more, it follows that all who manufacture, sell, or wield those deadly weapons, do thus array themselves against the peaceful dominion of the Son of God on earth.

Having thus briefly, but frankly, stated our principles and purposes, we proceed to specify the measures we propose to adopt, in carrying our object into effect.

We expect to prevail through the foolishness of preaching—striving to command ourselves into every man's conscience, at the foot of the eminence you have just gained. A few rods further and you behold nature in all the charms of summer dress, sparkling in a green and flowing robe, lit up by a thousand different colors of the moss—brilliant flowers that every where deck and adorn our beautiful natural green meadows which has given to this favored region, the enviable appellation of "western paradise." You know that I have traveled much in our own country, but in visiting those lovely arid plains, those lovely undulating prairies, immediately back of Parkhurst, in viewing those ancient and noble forests, "planted by nature, and nurtured only by ages, which so gracefully divide it from the Mis-

sissippi river," and in contemplating this noble stream, a thousand miles in length, and seeing the majestic steamer throwing from her polished and gracefully turned bosom, the foaming surge, and gleaming through the verdure of the trees, and contemplating the happy multitude that from these shores will view the scenery in days to come: I have thought that this beautiful land might at least compare with any other in its beauty of natural scenery. On those prairies, at times, a departing sun is one of the most beautiful and sublime scenes the imagination can depict. I will not hazard a description of the beautiful fleecy clouds as they float in the mild and rosy horizon, while the god of day sinks softly and silently away, reminding us of the dear objects of our affection whose spirits have taken their upward flights beyond those blue Italian skies that are now to be seen above. You will probably be here soon; and then you will feel the sweet, sad impressions such a sublime scene will convey to the heart. Here out-stretched before you, in admiration will you look on perfectly level plain of the most soft and beautiful green verdure, and sparkling all over with flowers of every scent and of the most gaudy colors. Here and there in the skirts of this prairie, graceful groves of oak and other forest trees, disposed in forms so regular as to impress the mind, that here is the ancient style of gardening. How different is this scene from the dark and lonely forest! You here, on one side, behold the vast ocean of green and verdant grass, spread out in grandeur before you, and on the other the flowing Mississippi rolling his mighty mass of clear waters over the rocky bottom at the head of the upper rapids, through the half opening forest, the beautiful green sloping hills rising to the height of a hundred feet, and stretching away in the distance, and here and there a cabin or house recently built where late stood the wigwam, from which a column of creeping smoke is circling upwards, with herds of domestic animals resting in quietness in this land of plenty, and presenting a lively picture for the pencil of some future Titian."

[The above is extracted from the St. Louis Bulletin. It was probably written by a "doubtless" easterner, probably on his visit to the "Great West."]

CONSTITUTION
Of the New-England Non-Resistance Society.

PREAMBLE.

Whereas the penal code of the first covenant, *An eye for an eye and a tooth for a tooth*, has been abrogated by JESUS CHRIST; and that, under the new covenant, the forgiveness, instead of the punishment of enemies, has been enjoined upon all his disciples;

And whereas our Savior has left us an example that we should follow his steps, in forbearance, submission to injury, and non-resistance, even when life itself is at stake;

And whereas the weapons of a true Christian are not carnal, but spiritual, and therefore mighty through God to the pulling down of strong holds;

And whereas the history of mankind is crowded with evidences, proving that all attempts to change the heart of man by physical force have been abortive;

And whereas we profess to belong to a kingdom not of this world, which is without local, geographical or national boundaries, in which there is no division of caste, or inequality of sex, and which is destined to break in pieces and consume all other kingdoms;

Therefore, we, the undersigned, deem it to be our privilege in full view of the solemn responsibilities resting upon us in consequence of this procedure, to organize ourselves into an association for the promotion of peace on earth and good will among men, and for that purpose do adopt the following

CONSTITUTION.

Article I. This Society shall be called the New England Non-Resistance Society.

Art. II. The members of this Society agree in opinion that no man or body of men, however constituted, or by whatever name called, have a right to take the life of man as a penalty for transgression; that no one who professes to have the spirit of Christ, can consistently sue a man at law for redress of injuries, or thrust any evil-doer into prison, or fill any office in which he would come under obligation to execute penal enactments—or take any part in the military service—or acknowledge allegiance to any human government—or justify any man in fighting in defence of property, liberty, life or religion; that he cannot engage in or countenance any plot or effort to revolutionize, or change by physical violence, any government, however corrupt or oppressive; that he will obey "the powers that be," except in those cases in which they bid him violate his conscience—and then rather than to resist he will implicitly submit to the penalty of disobedience and that while he will cheerfully endure all things for Christ's sake, without cherishing even the desire to inflict injury upon his persecutors, yet he will be bold and uncompromising for God, in bearing his testimony against sin, in high places and in low places, until righteousness and peace shall reign in all the earth, and there shall be none to molest or make afraid.

Art. III. Any person, without distinction of sex or color, who consents to the principles of this Society, and who contributes to the funds of this Society, may become a member and be entitled to vote at its meetings.

The six remaining articles relate wholly to the organization of the Society; prescribing the number, titles and duties of officers, and the like, in the usual form.

IOWA TERRITORY.

Parkhurst, Iowa Territory, July 18, 1838.

"Above all, you will be pleased to walk with me on those beautiful green hills that encircle our infant town, and turn and gaze on the beautiful "father of waters," as he moves along in silent but majestic grandeur, at the foot of the eminence you have just gained. A few rods further and you behold nature in all the charms of summer dress, sparkling in a green and flowing robe, lit up by a thousand different colors of the moss—brilliant flowers that every where deck and adorn our beautiful natural green meadows which has given to this favored region, the enviable appellation of "western paradise." You know that I have traveled much in our own country, but in visiting those lovely arid plains, those lovely undulating prairies, immediately back of Parkhurst, in viewing those ancient and noble forests, "planted by nature, and nurtured only by ages, which so gracefully divide it from the Mis-

sissippi river," and in contemplating this noble stream, a thousand miles in length, and seeing the majestic steamer throwing from her polished and gracefully turned bosom, the foaming surge, and gleaming through the verdure of the trees, and contemplating the happy multitude that from these shores will view the scenery in days to come: I have thought that this beautiful land might at least compare with any other in its beauty of natural scenery. On those prairies, at

times, a departing sun is one of the most beautiful and sublime scenes the imagination can depict. I will not hazard a description of the beautiful fleecy clouds as they float in the mild and rosy horizon, while the god of day sinks softly and silently away, reminding us of the dear objects of our affection whose spirits have taken their upward flights beyond those blue Italian skies that are now to be seen above. You will probably be here soon; and then you will feel the sweet, sad impressions such a sublime scene will convey to the heart. Here out-stretched before you, in admiration will you look on perfectly level plain of the most soft and

beautiful green verdure, and sparkling all over with flowers of every scent and of the most gaudy colors. Here and there in the skirts of this prairie, graceful groves of oak and other forest trees, disposed in forms so regular as to impress the mind, that here is the ancient style of gardening. How different is this scene from the dark and lonely forest!

You here, on one side, behold the vast ocean of green and verdant grass, spread out in grandeur before you, and on the other the flowing Mississippi

SLAVE-SELLING IN THE SOUTH.

IA. JUNE 20, 1838.

Mr. Editor:—In December, 1837, I was in a small tavern on the Mississippi waiting for a boat. I saw a negro man, his wife, and five small children with a mule, and some kind of clothing packed on the mule. They went down to the river and built up a large fire, the weather being cold. I walked to the river and asked the man if he was free. "O, no sir," said he. I then asked him which way he was going, up or down the river. He replied, "We are going to Texas." The party remained there that night and until late the next day. In the evening the boat came down, (William Robinson,) that was to take them. I walked down to the river and saw the Negro man packing some things on the mule, but saw nothing of his wife and children. He looked much dejected, and had been giving vent to his grief in a flood of tears. Said I to him, "Is that boat not come yet?" "O, yes," said he, "it's come and gone." "How comes it that you are not gone?" "Ah," said he, "I am not allowed to go; my wife and children are gone in the boat." I then asked him whom he belonged to. He answered, "I belong to Mr. Stone, a Presbyterian minister." "Where does he live?" said I. "He lives out here in the nation, about forty miles from this." "And would he not let me go with you?" "No, sir; the gentleman that took my wife and children offered master to sell or buy, but master would not do it." He then left me, and started home to his cruel master. I felt a thrill run through my whole person; I looked after him as far as I could see him, a "Presbyterian minister," long sounding in my ears, but I soon found that the Methodist was just as bad.

THOMAS JONES.

TREATY WITH PERU.—Mr. W. B. Hodgson, who came passenger, in the Cicerio, at this port from Jamaica, travelled over land from the Pacific by way of Panama and Chagres, and is the bearer of the ratified Treaty concluded between the United States and the Peru-Bolivia confederation. Mr. H. sailed from Callao, on the 13th of July. Hostilities still existed between Peru and Chilie. Intelligence had been received at Lima from Valparaiso, that the expedition for the invasion of Peru, would sail about the 20th of July. It would consist of 4000 men, and its destination was supposed to be some port of North Peru. The Chilian squadron for some weeks had been blockading the port of Callao.—*Balt. American.*

MILK.

The N. Y. Journal of Commerce says:—A discussion is going on in some of the papers relative to the quality of milk with which the people of Gotham are favored, particularly that which is the product of distillery swill. It is well known that the milk men rely almost entirely upon this abominable stuff as food for their cows, and that distillers derive no inconsiderable portion of their profits from the sale of the article for this purpose; recently, however, a society has been formed of milk men, who pledge themselves to each other that they will not use distiller's swill. In fact, there always have been some who choose to forego the profits to be derived from thus abusing their cows and the public, rather than burden their consciences with such a load.

It is calculated that distiller's swill, strained through a cow, can be afforded at half the cost of good milk, it being yielded in abundance. As taken from the cow, it is very thin, and of a pale bluish color, and so requires to be whitened with flower, chalk, starch, or some other appropriate ingredient. Of course, it can contain but little nutrient; neither is it agreeable to the palate, like milk from grass, or other suitable food for grazing animals. But what is worst of all, it is extremely prejudicial to health. Such is the opinion of physicians: and such are the deductions of reason; and such is the testimony of facts. Why is it that so few of the children born in this city, survive the age of two years? Compared with the country, the mortality among them is said to be more than four-fold. And several years past, our bills of mortality show that more than half of the whole number of deaths have been of children under two years of age. Why is it so? Doubtless there are other causes besides the deleterious substance which is received into the system instead of milk, but this is one of the most prominent causes without doubt. So the distiller not only destroys life by means of whiskey which he manufactures, but also by means of swill which he leaves. Even the cows are said to droop under it, and require frequent changing. They are, therefore, killed off as occasion requires, and their place supplied by others. So that we not only have to drink whiskey grounds instead of milk, but to eat them instead of meat! Candidly, we think it is time that our citizens should rebel against this enormous imposition.

THE HAPPY MAN.

Happy is the condition of that man, who, through God's mercy, has attained to a state of communion with the Father of spirits! What can he want who enjoys Him that possesses all things? "In thy presence is fulness of joy," saith the Psalmist: on the contrary in his estranging of himself from us, there is nothing but grief and horror. It is with God and the soul as betwix the sun and the earth. In declining of the year when the sun draws afar from us, how doth the earth mourn and droop; how do the trees cast off the ornaments of their leaves and fruit; how doth the sap of all plants run down in the root, and leave the bare boughs seemingly dead and dead? But at the approach of it, in the rising of the spring all things seem revived; the earth decks herself in her fresh habiliments of blossoms, leaves, and flowers, to contain those comfortable heats and influences. So more, and more, is it in the declining or approach of this all glorious Sun of Righteousness. In his absence nothing but grief, disconsolation, and despair. If an earthly being do but withdraw himself from us for a time we are troubled; how much more if the King of Glory shall absent himself from us in displeasure. Surely nothing but our sins can estrange himself from us; our miseries do rather attract him to us; our sins, and they only, do separate between God and us. Lord what